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This picture reminds us of the Order's
FEAST OF THE EXALTATION OF THE HOLY CROSS
and of the
CENTENARY OF OUR CHURCH IN JAPAN.

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1959

Reflections At The End Of An Era

BY KENDALL EDKINS

I. The Setting

In 1937 the Rt. Rev. Henry St. George Tucker was elected Presiding Bishop and in 1947 was succeeded by the Rt. Rev. Henry Knox Sherrill, who has served until the last General Convention elected Bishop Iichtenberger of Missouri. Looking at the panorama of Church history as a whole, many students would deny any special significance to this period; indeed there is the usual segment of opinion whose battle-cry is the perennial "O tempora! O mores!" and who would deny any importance at all to this period beyond a purely negative one.

Nevertheless this period, accompanied as it was by the greatest armed conflict in history, along with the host of problems contributing to, aggravated by, and created from it, makes some kind of recapitulation more than mere idle curiosity or petulant fault-finding.

At one point it was suggested (facetiously, I am sure) that this period be termed "the Henrician" owing to a coincidence of first

names of the two Presiding Bishops. This would however appear to be casting these two bishops into the misleading roles of "accomplices," to call unnecessary (and unfair) attention to their personalities, and to create a false impression of the office of Presiding Bishop in a constitutionally governed church.

There is also a personal difficulty, or bias, as you prefer. The author is an enlistee in that vast army of "converts" who must in all honesty speak as an outsider in regard to some of the events mentioned. His only hope, to borrow a phrase from the pen of Karl Jaspers, is that perhaps even here too an outsider may notice things which the native takes for granted but which are still important. The writer speaks not as one who "was there, in the know, and on the inside," but simply as an observer who finds it instructive to look at the recent past against the overall background of Church history.

It is a commonplace of many years standing that the Episcopal Church exerts an in-

fluence out of all proportion to her numbers. At no time has this been more true than during the last twenty years. There is always the lingering danger that we may overestimate this influence and be lulled into our characteristic state of complacent narcissism. A proper objectivity in assessing this period requires a perceptiveness to which I lay no particular claim. Moreover this is not intended as an exhaustive catalog of the Church's successes and failures. Many areas other than those mentioned here have been the scenes of much important activity, but a few particular things stand out as worthy of special comment.

Bishop Tucker, a man of warm affections and sincerely loved by all who came to know him, provided a venerable and secure leadership which anticipated in many ways the increasing missionary and sociological concerns pressing upon the Church in the critical late 1930's and early 1940's. With the coming of World War II, his initiation of a program of financial aid for heretofore British supported missions is a case in point. A Virginia churchman by nature and temperament, he was not at the same time a "party man" in any doctrinaire sense, a fact which some of his presumed and presuming confreres learned on some occasions to their chagrin. His book "Exploring the Silent Shore of Memory" merits careful reading.

The scope of the Presiding Bishop's duties has been immeasurably expanded during this period. The recent appointment of a lay assistant to the new Presiding Bishop is a sign that the saturation point has been reached. Many observers see a corresponding expansion of the authority in this office. In previous tenures, the Presiding Bishop had been to a considerable extent the creature of his own staff. This is decidedly no longer the case; Bishop Sherrill's term has been characterized by a personal aggressiveness and administrative efficiency of a hitherto unrealized sort.

Bishop Sherrill's term of office is so recently and so obviously a part of our time

that it would be difficult to avoid mere editorializing, pro or con. A man with a tremendous sense of personal and public responsibility to the Church and to the Ecumenical Movement, his strongly held convictions have not always won friends among influenced people and, unlike Bishop Tucker, he has not always been of a conciliatory disposition when the ogre of "divergent traditions" appears on the horizon, or suddenly pops out from under the conference table or even turns up at an episcopal consecration. There can be no question that the prestige of the Episcopal Church in ecumenical circles has, for better or worse, been considerably enhanced under Bishop Sherrill and this despite (or perhaps rather because of) the Presbyterian debacle of 1946. In some respects, this, along with his administrative talent, may well come to be considered among Bishop Sherrill's most important and signal contributions.

To say more than this at this time about these two leaders would be rash, and undoubtedly what has been said will be vigorously contested by many from one point of view or another. We move on then to issues rather than personalities.

II. Shift in Leadership

Of particular interest is the broadening of the constitution of the Church's leadership. Gone are the days in which the Church's leadership or at least policy making seems to have been the work of a few who had every appearance of being an aristocratic succession of New England and Virginia ideals. Surely, and in some respects fortunately, these ideals are still very much with us and will continue to have an important if less decisive influence for years to come. This does not imply a revolution or still less a rebellion in the high court, but with the Church's growth, its ever widening attraction to those outside it and with the many new concerns dictated by the expansion of our national life, there has been a necessary and sometimes imperceptible change of climate in the thinking

what the Church in our time should be doing.

It involves more than the usual restlessness over what is brewing at "281." It involves more than the fact that the new Presiding Bishop is of German rather than English parentage and that he is the son of a grocer from Oshkosh, Wisconsin, of which the secular press has made so much. These things are significant only as they point to the many changes all the way down the line and indicate more and more that leadership at all levels is being recruited from the ranks of the Church as a whole rather than from more or less established areas or family dynasties.

III. Ecumenical Relations

Mention has been made by Bishop Sherin of his interest and leadership in the Ecumenical Movement, particularly as that movement has found expression in the National and World Council of Churches. It should always be kept in mind that while Bishop Sherin was a motivating force in world ecumenical concerns and that while the Federal (forerunner of the National) Council of Churches was organized in 1908, it was not until 1940 that the Episcopal Church became an actual constituent member of this body.

In the meantime however, a Joint Commission on Church Unity had been slowly gathering momentum and propelled itself to prominence from 1931 to 1936 under Bishop Parsons of California. In 1937 the Commission presented to General Convention a "proposed concordat" anticipating eventual organic union with the Presbyterian Church in the United States of America. By Bishop Parson's own admission, the impetus for this seems to have come more from a world than from a national ecumenical consciousness. As he himself later put it: "Unless one understands the Ecumenical background and the fact that some of us had come almost directly from the great Oxford and Edin-

burgh Conferences in 1937, one may quite properly be surprised at the unanimity of General Convention's action (in regard to the proposals)."

The subsequent debates and final outcome in 1946, interspersed with the hopes and fears of friend and foe of this development, are all too well known, if not too painful, to rehearse here. Certainly organic union between the Presbyterian Church in the north and the Episcopal Church as these grounds are historically constituted would have created "tensions" the likes of which hardly make conceivable living together under the same roof; the roof surely would have blown off, human nature being what it is.

In retrospect, it seems certain only that the Church contained a vigorous minority that erroneously believed or hoped that the divisions of four centuries could be overcome after a series of short, intensive negotiations "at the summit," and that the Church as a whole would go along once it had understood the inherent rightness of the proposals in question. The Presbyterians were unfortunately, if inadvertently, given the wrong impression in regard to the unanimity of the proposals' final acceptance by the Episcopal commission. The 1946 debacle (and it was that, regardless of which side one was on) proved the futility of this whole approach if it did nothing more.

One of the great tasks still to be undertaken in any such venture is exchange and discussion at the much publicized "grass roots level," which so far remains tentative, hesitant, full of fitful starts but obviously informed by no clear-cut strategy and sense of direction. The encouragement and stimulation of this from our leadership is an indispensable prelude to the forming of any other such schemes at the top level. And in truth, when this happens, there will have to be a good bit more "followship" on the local level than has evidenced itself to date. Local councils of churches seem to be for

the most part something in the nature of municipal public-square monuments to the ecclesiastical and denominational *status quo*. Serious thought and discussion is too often thought to be "divisive," and hence shunned like the plague. After 1946, negotiations with the Methodists are understandably cautious but they are practically nonexistent on the parochial level; most local groups seem singularly uninterested in anticipating what might develop.

There is the additional fact that only rarely do our "councils of churches" represent Orthodox and Old Catholic oriented bodies.

In a recent history text, Canon De Mille observes: "It is an instructive fact, from which the reader may draw his own conclusion, that while all attempts at unity between the Episcopal Church and various Protestant denominations have failed — in most cases failed rather disastrously — our overtures toward other bodies laying claim to the term *Catholic* have produced definite results." The period under discussion has seen the establishment of intercommunion with the Old Catholic and Polish National Catholic Churches. The timing in both however seems to have been an historical accident rather than a contemporarily calculated achievement. Negotiations with these bodies had, after all, dragged on for years.

As far back as 1901, the first bishop of the Polish National Catholic Church, Bishop Kozlowski, petitioned General Convention for intercommunion, accepting *ex animo* the terms of the Chicago-Lambeth Quadrilateral. Orthodox recognition of Anglican orders in 1922 was followed in 1925 by similar Old Catholic action. In 1931 the Old Catholic Conference drafted an agreement (sometimes called the Bonn Agreement) for full intercommunion with the Anglican Communion. Action at two successive General Conventions (1934 and 1937) was indecisive to say the least. It was not until 1940 that intercommunion was finally real-



The Sisters of St. John the Divine will keep their seventy-fifth anniversary on September 8th. Canadian Sisters will give thanks in this lovely chapel of their new Willovale convent.

ized with the Old Catholics and not until 1945 with the Polish National Catholic Church. This could hardly be called an achievement, but simply a catching up with an historical development which by 1945 was beginning to take on the dreary air of a rather exaggerated "after-you, my-dear-Alphonse" routine. The Polish National Catholic Church did not sanction the Bonn Agreement until 1946—six years after the Episcopal Church did so. Their hesitation and reluctance, after forty years of halfhearted negotiation of the "don't-call-us, we'll-call-you" variety, is hardly to be wondered at.

Here too, much remains to be done at the grass roots level. Except for large scale gatherings in the metropolitan area, "intercommunion" remains more a symbol of theoretical than of practical fulfillment.

perhaps the most publicized venture in ecumenical circles of late has been the organization of the Church of South India. There are still critics of this arrangement who do not seem to understand that this is no armchair experiment in church unity but rather was virtually decreed by circumstances and the need for survival. There are genuinely tragic elements in this re-union scheme in the sense that measures which clearly *had* to be undertaken to promote unity may well set in motion forces productive of disunity. It is too early to say for certain what precise directions things may take.

This is something of a digression since the Episcopal Church has no direct involvement in the plan. There remains however a vexed question of "official relationship" which was thrashed out tentatively at the General Convention. The "anomalies" of the South India Constitution have been discussed and debated almost to the point of exhaustion. The recent talks between CSI and the Lutheran groups have only heightened the anomalies. "Can an episcopate, whose exact status and function remain to be decided at some future date, be called the historic Episcopate?" The upshot of the Lutheran exchange seems to constitute a rejection of the question itself, let alone of an attempt to come up with an answer.

IV. Christian Education

The most radical and far reaching development in the Church in recent years has occurred in the field of Christian Education. Here again, we are too closely and emotionally involved in this development to dogmatize; much has been done and, the national department knows (as well as its critics), many rough edges remain to be rounded off.

In 1947, The Rev. John Heuss, Rector of St. Matthew's Church, Evanston, Illinois, was appointed director of the National Council Department of Christian Education. An increase of 600 per cent in Gen-

eran Convention appropriation for Christian Education, all in just three years, was sufficient warning that big things were going to happen. Whether the things ultimately would be liked or not was another question.

After the superbly balanced and long overdue "Church's Teaching Series" made its appearance, the work progressed to the more difficult implementation of this teaching in terms of the regular weekly curriculum. The demolition by the national department of the long standing separation and lack of relationship between "Sunday School," "adult education," and "worship" is one of the greatest contributions to the life of the Church in our time. This whole shake-up, which has to an amazing degree restored an active parental and adult involvement in the educational task of the parish, has been brought about with an aggressiveness and zeal frequently reminiscent of first century Christianity. The concern for the relevance of Christianity to real life situations and—most important—the acceptance of the Church's children as actual rather than merely potential servants of Christ, are elemental facts of the spiritual life which were crying out for reemphasis. The "parents' class," the "Parish Life Conference," the "Parish Life Mission," and the redoubtable "Group Life Laboratory," all broke out in epidemic proportions. There can be no question that these experiments have catapulted (sometimes rather rudely) countless souls from a state of passive, well meaning spiritual lethargy into one of convinced discipleship.

As regards actual Church School texts, competition has now largely narrowed down to two sets of materials, the Seabury Series and the Episcopal Church Fellowship Series, the latter published by Morehouse-Gorham. Both are the result of careful and expert editorship and both are sensitive to the many changes of late years in the field. The principal difference between them is one of approach, Seabury emphasizing a non-directive methodology, Morehouse-Gorham stronger

in an objectively presented content — although the one approach is not exclusive of the other in each.

In the matter of actual usage, there is no clear cut pattern of churchmanship in high evidence. A recent check with a leading regional supplier of Episcopal Church School texts reveals a popularity of the Seabury Series in many Catholic-minded parishes where the Seabury insistence on family worship—particularly the family Eucharist—is entirely in keeping with a strong liturgical emphasis. On the other hand, many conservative and sometimes quite large “low church” parishes find the Morehouse-Gorham material congenial to the more cautious temperament in religion — orthodox, but wary of experiment and of any appearance of recklessness. Significantly, increasing numbers of “low-churchmen” complain that the Seabury Series does not teach “the Faith.” This complaint in itself is not important, being a perennial one; its source in this connection however, demonstrates that this concern is exclusively what was once popularly regarded as a “high-church” preserve.

The results of the whole development in some respects however, have not been altogether felicitous. In 1952, Dr. Heuss resigned as head of the National Council department to become Rector of Trinity Church, New York. He was succeeded by the Rev. David R. Hunter of Massachusetts. From this point onwards, one gets the impression that the Church's Teaching Series was a preliminary “chore” and in the future is to be regarded merely as an unobtrusive background for a newer and allegedly more important emphasis on teaching *method*. The impression may be wrong, but it exists. Certainly there is a sharp contrast between the concise, positive doctrinal clarity of the Church's Teaching Series and the deliberate mystical vagueness of much in the later Seabury Series.

Paul Tillich once observed rather tartly: “Education as a method presupposes a con-

tent.” This presupposition has all too often been little more than a bland assumption by the zealots of the Seabury approach to Christian education. There is an unreasonable and sometimes stubborn ignoring of content in favor of method. In some cases the two are confused, if not actually identical.

The substance of a typical Group Laboratory for example, is a curious compound of existentialist insights, group dynamics, a generous pinch of what has gone under the name of “progressive education” and—last and sometimes least—the historic Christian faith of the creeds. It is amusing to hear the characteristic slogans of this unstable synthesis delivered with a firm pounding emphasis as the convictions of a lifetime, and yet paradoxically as the greatest new development since Pentecost itself.

On top of all this, an irresponsible toy is played around with people's emotions on the part of those who lack the vast body of technical professional training necessary to do so. It is never well advised; in some situations it has been, disastrous. At the other end of the scale, we have in this latest movement little more than a pious repetition of the commonplace, and, for some of us, at least, by the end of two weeks it has become repetitious to the point of producing a state of mental inertia or paralysis of the brain bordering on death—but with the hope of a “resurrection-experience(?)”

A more serious consequence is the generating of a new spiritual aristocracy “elite,” with a corresponding orthodoxy, esoteric jargon all of its own. Some of the more level-headed devotees of the Seabury approach seem to sense the dangers of this. The Church finds itself in too many places to be all divided into two parts, the enlightened and the unenlightened, e.g., those who have “had the Lab experience” and those poor souls who have not. Those who have been exposed to “the experience” and those poor souls who have not. Those who have been exposed to “the experience” and those who are unmoved by it are often told with

of condescending disdain and pity: "This tells you something about yourself." This is undoubtedly and even obviously true in some cases but it does seem a little early in the game to elevate this judgment to the status of a dogma,—an inerrant diagnosis.

On one well remembered occasion in a "ripe session" half way through a two week conference, a leader roundly declared to the participants that they could criticize the tensions and conflicts by the conference program, but that if they did so, they were criticizing God, since God Himself created these tensions and conflicts within us. A more questionable acquaintance with theology than this can scarcely be imagined and contains the seeds of a most unhealthy pragmatism and ideology.

Perhaps all this is the price the Church must pay for spiritual progress but it does seem rather exorbitant.

V. Liturgics

More positive results have been seen in the field of liturgics. The publication of the Prayer Book Studies, the new recognition of the essentially non-partisan character of the insights of the Catholic tradition at its best, the publication of a definitive Prayer Book Commentary, and the constructive work on the local level of such groups as the Associated Parishes—all these have made for great strides forward. The name Massey Hamilton Shepherd inevitably brings to mind as the commanding figure in almost every phrase. The next revision of the Prayer Book will, of course, not please everybody, but increasingly its considerations are biblical, historical, and liturgical rather than prejudicial holdovers from the past that had somehow already lost touch with reality.

We are living in the period of a great liturgical revolution throughout Christendom as a whole. Roman Catholicism has contributed much through its Liturgical Movement but until recently it made slow headway among the more conservative ele-

ments of the hierarchy, and the inherent isolationism of the Roman Church from Protestantism has made its influence infinitely less than it could be.

The long standing Protestant trend of aversion, or at best indifference, to liturgical concerns has seen a sharp reversal. Frequently lacking carefully thought out liturgical antecedents of their own, American Protestants especially are becoming increasingly open and sympathetic to what others have to offer. In this connection, the Episcopal Church has found itself thrust more and more into a position of leadership.

There has been an unofficial and labyrinthine cross pollination of ideas between the



Father Parker died a year ago, on September 2nd. He dressed this way for his treks in the Holy Cross Liberian Mission in 1950.

liturgical movements of both Roman and Anglican obedience. For example, Dom Gregory Dix' monumental "Shape of The Liturgy" has exerted considerable influence on Roman Catholic thinking. In turn, many Anglican liturgical models fashioned after Rome, in the early days of the movement, came into prominence in our parishes.

A curious and amusing result of all this is the recent Roman Catholic liturgical reforms, particularly those pertaining to Holy Week, which have had the effect of pulling the carpet out from under the feet of many Roman-inspired Anglo-Catholic liturgical practices by—of all things—Rome. These quaint practices suddenly find themselves no longer inherently Catholic, but hardly Protestant, and hence increasingly anomalous.

VI. Conclusion

The once dinning debate between "high and low" church seems to have subsided to a considerable extent, although it would be unrealistic to wish it away altogether. The failure of the Presbyterian negotiations, the continuing growth in historically oriented liturgical scholarship, and the opening of larger and more compelling areas in the Church's life have all played their part in

this respect. Concerns that once exercised the animosity of churchmen have collapsed under the weight of sheer futility.

The American Church Union and the Episcopal Evangelical Fellowship continue to keep the Church from veering too far to the one side or the other. Although the author is not a member of either of these organizations, it still seems to him that the publications of the American Church Union make a more systematic attempt to delude through an issue (sometimes rather ponderously) than do those of the Episcopal Evangelical Fellowship which more often than not content themselves with verbal "quips" which are apparently supposed to be devastating self-evidence.

The stage is now set for greater advancement as we discard the shibboleths of Roman versus denominational controversy which whatever historical justification they may once have had, are now increasingly out of date. The captious forms of partisanship in the Church, along with compromise and "middle-of-the-road" expediency, must continue to move on out. The idea of Anglicanism as a "synthesis," once so fashionable, may yet be replaced by the reality of Anglicanism more than ever as a living extension of historic Catholic integrity.

Stories That Are Seldom Told

*A Rival King, Alexander Balas,
comes upon the Scene.*

BY ELWIN MALONE

Another rival king now made his appearance in the person of Alexander, called Balas, reputed to be a son of Antiochus Epiphanes. Demetrius went out against him with a large army. He wrote Jonathan asking help, desiring him to take possession of Jerusalem, to rebuild the walls and strengthen the defences of the city; but the rival king Alexander also came forward with gifts and offers of friendship. Demetrius then made still greater concessions by which the

City was promised freedom, exemption from taxes and an addition of territory in Judea. Money for the upkeep of the Temple was offered, but Jonathan felt that Demetrius could not be trusted and instead threw in his lot with Alexander. The two kings met in battle and Demetrius was slain.

Alexander then made an alliance with Ptolemy of Egypt and married his daughter Cleopatra. At this wedding, one of gra

significance, Jonathan was one of the honored guests. Every accusation made against him by the faithless Jews was disregarded and when he returned to Jerusalem, treated as a prince and loaded with honours.

At this time another Demetrius laid claim to the Syrian Throne in succession to his father. Apollonius the Governor supported him and challenged Jonathan to battle. They met at Ashdod. Jonathan was cut off by an ambush, but his brother Simon came to his aid and forced the army of Apollonius to take refuge in the famous temple of Dagon, which was burnt over their heads. Laden with spoils, Jonathan returned victorious; further honours were bestowed on him by Alexander in gratitude for his help.

Ptolemy, King of Egypt, was at this time making treacherous plans against his son-in-law Alexander. He visited Syria with a large retinue of soldiers and was welcomed everywhere, but in each town that he visited he left behind a garrison of armed men. When he reached Ashdod he noted in silent anger the destruction wrought by Jonathan but met him apparently in friendship. At length he sent envoys to Demetrius offering him his daughter, the wife of Alexander, as his wife. This made an open break especially as he assumed the Crown of Syria as well as his own.

Alexander in the meantime was putting down a revolt in Cilicia but, hearing the news, went to war against Ptolemy. His forces were greatly outnumbered and he was forced to flee to Arabia, where his head was cut off and sent to Ptolemy, who three days later lay dead himself. Thus the Kingdom passed to Demetrius II.

Jonathan now made an attack on the Temple in Jerusalem. The hostile Jews reported the matter to Demetrius who ordered him to desist and meet him in conference. While still continuing the siege, Jonathan took his life in his hands by going to Ptolemais to meet the King, accompanied by a number of priests bearing costly gifts. To

his surprise, he was well received and confirmed in the Office of High Priest. He asked as a favour that Jerusalem should be exempt from taxes on payment of a lump sum of three hundred talents. To this the King agreed. A copy of the decree was given and placed in a prominent position on Mount Zion.

The realm was now at peace under the rule of Demetrius, but the disbanded soldiers resented their loss of pay. Noting their discontent, a certain Tryphon put forward Antiochus, a young son of Alexander as a rival king. A riot developed in Antioch. Demetrius called on Jonathan for help, promising to withdraw his garrison from Jerusalem. The assistance was given and the riot quelled with great bloodshed, but the king did not keep his promise. Jonathan thereupon allied himself with Tryphon and the rival king Antiochus. As a reward he was confirmed in the office of High Priest and in possession of the territory he had gained. Simon also was made Governor of the District.

While Simon remained in Judea, strengthening its defences, Jonathan was engaged in further fighting. A renewal of the treaty with Rome was made and another entered into with Sparta.

In fighting the armies of Demetrius, Jonathan met with success. Jerusalem was made a stronghold; the cities round about were fortified, and Jewish garrisons were placed in them.

Tryphon no longer acted as the champion of the young Antiochus but sought power for himself instead. Jonathan would not aid his designs and advanced with a large force to meet him. Tryphon, bearing gifts and making offers of friendship, persuaded him to disband most of his troops, since there was no threat of war, and send them home. He also invited him to visit Ptolemais. Jonathan was unfortunately taken in by this deceit, and, as soon as they entered Ptolemais he was taken prisoner, and his body-

guard was put to death. The pursuers of his disbanded forces, realizing that they were determined to fight to the death, avoided battle and allowed them to return to Judea without loss of life.

The capture of Jonathan and the death of his companions were reasons for deep

depression. Now that their leader was prisoner, the Jews were once more faced with persecution. Simon the last of the brothers, however, rallied the people, and offering himself as their leader, vowed to defend their faith and protect their sanctuary even though the whole world was against them.

What Sisters Think

By an Enclosed Nun

From the feast of the Annunciation through those of the Nativity, the Circumcision, the Epiphany, the Passion, the Crucifixion, the Resurrection to the Ascension of Our Lord and Pentecost, we follow historical events in chronological order. The feast of the Most Holy Trinity, which we celebrate a few days after Pentecost, was not officially recognized in the Church's Calendar for nearly a thousand years, largely for the reason that those in authority hesitated to commemorate something that has no place in history. Yet we all know from our own lives that some of our deepest most real experiences — love, admiration, gratitude, joy in certain suffering, a sudden awareness of God's plan—may have no such connection.

The Trinity season begins with the lesson, "I looked, and a door was opened in heaven, . . . and a voice said, 'Come up hither, and I will show thee things which must be hereafter.'"

If we had a telescope strong enough to enable us to see a star or a planet, the light of which left its surface a thousand years ago, what we would be seeing as taking place now, here before our eyes, would have happened there a whole millenium ago.

It would be a thousand years hence that people here could see what is happening there now.

If a man in a rocket could take off for that planet from the mountain where the ob-

servatory is located, he would see the succession of events unfold before him like an accelerated film strip. If he went fast enough he would see taking place before his eyes what, from the telescope on earth, would appear to be happening tomorrow or next day—in the future.

Last year General May, in a jet plane, visited bases on the other side of the world. When he returned from Formosa to Washington and, by his own wrist watch, he reached Washington before he left Formosa. Time is only a limited method of measuring position on the surface of the earth.

In the Apocalypse we can picture St. John then a very old man, one Sunday on the rocky, glary little island in the Aegean Sea, which he had been banished many years before, sitting, thinking of the stirring great events in which he had taken part in the distant past—the miracle of Christ's Ministry, His loveliness, the turmoil and hatred most of the hierarchy felt for Him. At the end of the last evening with His friends, of the quiet, almost secret, supper together—His telling them what one of them would betray Him before morning—how each was afraid that he might be the one, knew that he could be; he saw himself leaning on the Lord's breast as he asked Him. When the terrible thing happened, his own appalling sense of loss was *so great*, he was paralyzed and as impotent to help as the ones who had run away. That remained vivid and shameful in his memory . . . in spite of

rious resurrection and wonderful ascension that followed; and the heroism to the point of martyrdom of those same men after the Holy Spirit had come: he alone was left.

That night at supper, those strange words. "This to bring me back and make me present. Nothing but His presence in them could account for the transformation—yet I had seen Him taken up and disappear in a cloud, and He never reappeared.

He looked, and we can feel his memory of the past merge into his vision of the future: the door of heaven opened and he was in the spirit.

A voice said, Come up here and I will show you things which must be hereafter.

He saw a throne and one sitting on it; the hosts of heaven around it, singing day and night. "Holy, Holy, Holy."

He saw all the past and all the future rolled before him—unified—simultaneous. And in the midst a Lamb standing upright, having been slain in sacrifice.

Victory is won, but the scars remain in the transfigured body of the Victor.

"Souffrir passe, avoir souffert ne passe jamais." Time and events pass: duration is different—an interpenetration of something deeper, fuller, more real and more lasting into time.

The essence of victory is perfect freedom—a gift of the Spirit through the Cross.

"The Cross . . . not the symbol of an event which has its place in the distant past, while only the memory of that event be-

longs to the present. Rather it is the witness of a fact of the eternal one—the Self-oblation of the Incarnate Son to His Eternal Father, as full of love and power Today as in the Upper Room, in Gethsemane, or on Mount Calvary." *

(Suggested by "*This is the Revelation of Jesus Christ Which God sent—to his servant John.*")

* From the Rule of the Order of St. Helena.



ST. JOHN ON PATMOS

by Fouquet, 1415-1480

THE COLLECT FROM THE

Feast of Saint John, Apostle and Evangelist

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being illumined by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to life everlasting; through Jesus Christ our Lord. *Amen.*

Outgoing Mail

Dear Sister,

I did not have a chance to reply before I left Holy Cross but I did arrange to have a copy made of what seems to me striking and helpful passages in Dom Chapman's book. I enclose the copy herewith.

You probably know the book. It is well worth knowing.

Now, I shall only add one point.

You are, of course, in that dreary middle passage of the spiritual life when the romantic colors of our first experiences have fled—for all the world as the rosy coloring of the dawn fades away to be replaced by the very useful but unalluring daylight.

Someday, many years from now (if you live so long) the colors *may* return—with sunset.

Meanwhile, however, it will be your task to plod along through the weeks and months and years, with occasional moments of exaltation now and again—perhaps only *very* occasional—but certainly with the major part of the time pretty much as it is now; continual fights with temptation, with discouragement, with dryness in prayer; failures and falls of the same sort, over and over again; the question as to whether it is worthwhile—whether you are getting anywhere.

But it is not time wasted. On the contrary it is the most important period of all. It constitutes the real challenge—the real test.

What you did once with joy and fervor you must do now with patience and persistent effort. Feelings must be replaced by will.

And the one thing that will really count is perseverance.

I don't mean just staying on in the Religious Life but continuing to *try*.

I don't remember whether or not I ever gave you Soeur Therese's little simile. Probably I did. But it never hurts to repeat

She describes a small child, scarcely able to walk, trying to climb the stairs to her mother, with the mother looking on all the while.

Over and over again, it raises a leg to get up on the first step. Over and over again it fails.

Now is the crucial moment. If it stops trying—gives it up as a bad job—the mother may simply go back to her bed-making.

But, if the kid persists—still keeps trying, eventually the mother cannot resist any longer. She runs downstairs and picks up the child who is so eager to come to her and carries it up in her arms.

So, says Soeur Therese, will our Lord do for us—if *only we keep on trying*.

Don't worry so much about your feelings or thoughts or motives in this state. Do the right things. Refrain from doing (or saying) things which are wrong. The important thing is to "Rise promptly," "give full time to meditations, intercessions, spiritual reading," etc., to refrain from uttering the caustic or critical remark which rises almost to your lips.

If you will attend to doing the things you ought to do, as promptly and joyfully and effectively as possible, the stream of thoughts, motives, etc., will cleanse itself like any running stream. Or, rather, dear Lord will cleanse it.

With much love in Him

On The Blessed Sacrament Lamp

A Meditation

The lamp burns steadily, the symbol of Spirit.
 The flame lives and moves, but always with a mystical stability, unchanged, unchangeable:
 The symbol of Truth, silently defying the shallowness of the world.
 He says: Look through the veil and see. "Be still then and know that I am God."

There is reality. But can we gaze for ever on a lamp?
 O teach us then to keep this inward peace, the Strength of Holy Spirit.
 But the Spirit is so mystical!
 Does the Spirit defy the world, burning quietly and steadily above, beyond it
 until the world has finished its short hour of time, and then go on—
 burning as it has from everlasting? But the Spirit is Love:
 He cannot deny His love to us within the world.
 No—not merely above the world,
 but through, and in, beyond.

Beneath the lamp, within, is hidden the common element of bread.
 Is this to mock the mystery, to point the clash?
 The ordinary element of bread! No, not to point the clash,
 but to deny it. "The Word was made flesh."
 The calm unchanging God, the Flame, stays not
 in tantalizing mystic mental straining, but in a man,
 "as man with man to dwell."
 This because the Creator Spirit, the Spirit of Flame, the Flame of Love,
 must love. He knows the earth: He "saw that it was good."
 Love cannot cease to love.
 The Flame burns on.

But man saw not the vision in his pride. He died
 and would not live:
 and in his twisted twice-demented frame
 his love was hatred and his hatred love.
 He died, then could not live: he had not power to rise.
 But Love the Flame, eternal in the heavens, must love,
 and loving, came to lost mankind.
 "The Word was made flesh:" was made
 and limited by Self to live within our clay.
 So from the timeless glory beyond the chaos of our strife
 the Eternal Logos came down in form of man.
 . . . But still the Flame burnt on.

Still in the peace beyond our stunted gaze the loving Spirit burned,
While yet in flesh that Mystery was with us.

O, glorious condescension, that the light,
the Flame, comes through the veil to bless His creatures,
His own creation quickens with His Breath.

Within, around, beyond, and permeated,
the glorious world we dimly know is blessed.

And the Flame burns.

Returning into mystery—beyond the symbol—

He remains yet with us, never to depart.

Creation held and loved: Man linked with Light.

So Christ is here. Quiet, in the things which make the world:
Breathing in the rose and sloping roof.

More blessed still, within the lowliest form,
to dimly comprehending Man, He makes His Presence known.

Here, marked by the mysterious flame, the Christ is with us, humbly here residing,
despising not our poor restricted frame—
material: His own creation.

So still the Self-restricting God remains in earth
to lead us through the symbols of the world:

Not God unknown—a mystic force beyond the flame—
but in us, through us, nearer than our breath,
made one with His creation.

So may we kneel and trace His holy cross upon our breasts of clay and pray—by act,
or deed, or word,—or thing.

The mystic lowly God

despises not our frailty in His might.

Joyfully we know we worship not the symbol
but—beyond the flame—Himself.

Burn on, O Seven-fold blessing Flame, and breathe and live,
O Spirit, in the mystic stillness of your truth.

May we adore yet here, within the veil,
through flame and Bread and symbols,
our Beloved, Perfect, Infinite.

By Ramon Lewis Parker



John Ketel, The Cook

BY JOHN PILGRIM

John Ketel, the Cook for the fourteenth century BRETHREN OF THE COMMON LIFE, was an old man when he died in 1398 A.D. And he had come a long way—changing his name and more in the coming—since the days when he was known as John Cacabus, the successful merchant. It must have been about the middle of the century when he decided to turn in his chips as a business man, and become a priest of the Church. And it's clever he was in the plan he then had.

John Cacabus was no man's fool. He could buy and sell many of the priests and monks of his time, and well he knew it. It is no particular credit to him, but he knew the ways of the world and therefore planned his clerical path cannily. He was smart, backed by both family and friends, and apparently just as well-liked as he was well-to-do. As he then figured it—and he had it pretty close to right—he could have had a brilliant career in the Church. He could easily have become a priest. And then, if he played his cards right and his money well, go higher.

Thomas A. Kempis has it that John bought himself, while he was still a layman: "the most costly priestly ornaments and robes, all embroidered with inwrought gold." After all, as A Kempis also mentions kindly, a man like John Cacabus could reasonably look forward to becoming a Bishop, or even a Royal Abbot. Such honour for him was no mere mirage, no weak dream of wish-fulfillment. With the Cacabus background and the Cacabus money, John might very well have gotten away with it.

BUT—yes, they had "buts" in the fourteenth century too, of course—it was right at this point that the canny Cacabus met Father Florentius Radewin. THE BRETHREN OF THE COMMON LIFE were by



this time well-established and very much "in business." They had not only built the Founders' House there in Deventer, Holland, but the movement was spreading fast. The wealthy and powerful men and women—and there were many—who backed the Brothers had caught the vision of Rector Radewin and his good friend, Gerard Groote. Brother Houses, and Sister Houses, too, were one-by-one being founded all over what is now Holland as well as in Belgium and Germany. The dream of the dreamers had become almost overnight a fact.

Florentius Radewin hadn't changed very much—except of course in the eyes of the world. But he was now Father Radewin, the first Rector of the Society, and already famous for the preaching that A Kempis describes so well as:

"Not a soothing adulation, but the clear setting forth of the Truth; not worldly eloquence, but an humble instruction of manners, and a reasonable inducement for

THE REUNIFICATION OF
THE WORLD BY THE EX-
AMPLE OF THE SAINTS."

Just who or what the human factors are in the making of a miracle are not for the likes of you or me to speculate about. Rector Radewin would have been the *last* man—of this we can be sure—to claim for himself even the slightest of personal credit for the transformation of John. But the fact remains, and an historical fact it is. Once John Cacabus, the ambitious worldling, met Rector Radewin, the man who lived and breathed RENUNCIATION, he became almost overnight humble John Ketel, the Cook for the Brethren of the Common Life.

And once the clever Cacabus had "seen the light," as the saying goes, he never turned back. He apparently never even *looked* back. He became a BROTHER OF THE COMMON LIFE from way down deep where the heart is. And he soon learned—strange, as it may seem—both to

live with and to love "Lady Poverty." And he insisted, although they tried to promote him several times, upon remaining a simple lay-brother as long as he lived. To him soon became both a privilege and a pleasure to be the Brothers' COOK. As Kettlewell so well puts it, "he was wont to say to the Brethren with great zeal and pleasantness of soul, when he had his white dress on for cooking:

'Am I not now made a great priest and prelate, since I can administer the Communion twice daily to the Brethren?'

"Hence"—so A Kempis phrases it—"He made the kitchen his oratory, knowing that God is everywhere to be found." So there he remained to the end, sticking stubbornly to his self-appointed "kitchen detail." Rector Radewin constantly urged him to "move up." He even tried to persuade him to become a priest. But humble John knew a good thing (good for his own soul) when he had it. He refused to try even routine clerical work. He had learned that he could serve God well in the kitchen—so why go elsewhere?

He clearly cared little about his own formal education. To him, the study of books was not a means to an end—a better job for himself, for example. Knowledge to John was an end in itself, and the furnishing of his own mind was both a privilege and a responsibility. He was a constant reader and studied the Holy Bible and other religious writings regularly as a matter of daily routine. He was gifted with a fine mind, or so A Kempis and many others testify. And although he used his mind and used it well, he seems to have shared Founder Groote's smiling indifference to merely "intellectual" accomplishments.

More than anything else, the schedule of any one of John's busy days will give us "the cut of his jib." He rose at THREE A. M. daily. After Prime and Matins, and the daily reading of Holy Scriptures, he wrote down those things that impressed

n particularly. Then, promptly at five A. M., he went to work in the kitchen. After the Brethren had breakfasted, he would bind books, and humbly help the scribes assemble their papers. When the bells rang for Terce (nine a.m.), he would read that office "on bended knees" in the house, probably in the kitchen. Then he went into the Chapel, where again "he would remain on his knees in some corner" during the entire Mass. Next, he would repeat the hour of Sext which would not be sung normally until noon, and hustle back to the kitchen. There again he would both pray and work, for these two acts appear to have become almost one and the same in humble John Ketel the Cook.

Brother John ate his own dinner only after the others had finished—"preferring to read aloud to the Brethren whilst they ate." When they had finished with their midday meal, he would wash the dishes, clean up the kitchen, and then quietly retire to his own cell. He would rejoin his Brethren at three p.m. in the Chapel, for the recital of Nones. But when the time (six p.m.) came for the singing of the Evensong (Vespers), hard-working John would be back at his scrubbing, or his cooking, in the kitchen. After Evensong, he would "occupy himself in meditation" until seven p.m., supper time. Then he would have to wash the dishes again, and finish the planning and preparation for the morrow's meals. These important details had to be behind him (consult any housewife or cook) *before* the completion of the day—Compline (nine p.m.). Then at long last, he would give the Brethren his final smile for that day (his friends rarely saw his face without that smile), and retire to his cell. There, *after* some more private prayers, he would—and the Good Lord knows no one can blame him—go to bed!

In his many talks with the young "intellectual lights" of the Community—so A Kempis tells us, and he was one of them—reverend John frequently declared, "Knowledge without humility is unprofitable."

And they listened to him—make no mistake about that. These young men both loved and admired their shrewd and saintly Cook. The great Thomas, for one, not only respected him highly but made of him an "intimate friend." And John understood his youthful Brethren. He often spoke to them in a salty-way, a humorous fashion when he chatted, as he often did, with the more scholarly and erudite among them. For example, he once told a young group of aspiring "authorities":

"We find it well written in the Holy Scriptures

'Blessed are the poor in spirit
Since of them is the Kingdom of
Heaven'

But nowhere do we read:

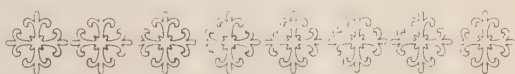
BLESSED ARE THE MASTERS
OF ARTS."

In this connection, it is interesting to note that Rector Radewin, whom Ketel served faithfully for many years, almost daily picked flaws in John's conduct. And this applied whether John was in the kitchen, in the Chapel, or anywhere else.

Now all the records will show that Father Florentius was widely known as a kind leader of men. They also show that he was a wise and able leader. Rector Radewin knew that those who are really strong soon learn to look for stern direction. They welcome opportunities to make their own will more humble. Radewin's apparently rough treatment of John Ketel was a compliment to him—a recognition of the *strength* he found in the man.

For it is the *strong*—and only the strong—who can ever hope, as Ketel the Cook did, "to learn the lesson of humility."

SOLI DEO GLORIA!





- Book Reviews -



TEN BRIGHT CANDLES

The Church Times Children's Book, Compiled and Edited by Anne Frances.) (Hodder & Stroughton, London, 1958.) pp. 223. Price (British) 12/6.

Readers of the London *Church Times* have of course at least seen the Children's page. From some of these pages this charming "Ten Bright Candles" has been compiled. It is frankly for young people, and when judged by that standard is an excellent bit of work. The ten candles are the seasons in the Church year, with apt stories and attractive illustrations for each. The tale which caught the eye of at least one adult is "Pilgrim's Progress," which is very well done indeed; much in the spirit of the older book by that same title. Parents would do well to share the bright candles with their children (have we forgotten how to read to our progeny?), and teachers with their pupils, confident that some fetching anecdote, or story, or picture is on almost every page. In our estimation it is suitable for children 10 to 12 years of age, though many grown-ups will find things they really should have known long ago.

DYSMAS THE THIEF

(Vintage Press, New York, Washington, Hollywood, 1959.) pp. 292. \$4.50.

Obviously the author has made a careful study of the eastern Mediterranean between Antioch and Cyrene under Roman rule at the time of our Lord. The central figure of the story, Dysmas, appears as a personality warped by hate and fear. The seemingly endless incidence of bloodshed and violence leading right up to Calvary are, in our estimation, neither edifying nor helpful. Those who revel in "blood and thunder" adventures will doubtless find this tale much to their liking, up to the cry for mercy in the bitter hour of crucifixion. As a study in what may be called criminal psychology the book possesses good points. But from a Christian outlook one can but wonder why we have to wade through so much filth and horror in order to find the lily on the other side of the swamp. Surely, no man is so bad, even when touched with insanity, that the author seems to have considered Dysmas to have been. This last makes the sudden conversion of the "penitent thief" on the cross just a bit unreal, if not pointless.

REC



African gaiety is always ready to express itself. The Bolahun band will be glad to perform for a dance if we get a volunteer priest to help in the Holy Cross Liberian Mission; two dances if we get the two priests we need.

Even So We Speak

BY MARION DANE BAUER

Love makes a home. It is strange how a statement such as that one can become almost universal in its triteness without ever becoming universally understood. I suppose this is one of the many, many things which we hear all our lives but each individual must learn for himself if he learns it. Love does make a home. I know that now, because my husband and I have our own home.

This home isn't ours in the material sense. We will be working for the Church all of our lives, and we will probably never own a house, but now we are only students, and we already own a home.

We have one small coffee pot, and it drips all over the stove, and our kitchen sink is a secret overflow—right into the giant box of soap underneath, and our refrigerator grumbles loudly day and night. But the rain streams in over the top of the curtains at the couple across from us took down from their apartment to give us long before they left for seminary, and the philodendron, which was my husband's first gift to me, grows up a trellis and hides the hot water heater, and we say Grace together at our checkered kitchen table.

The last people who owned our living room rug also owned a puppy, and we shampooed the rug, but now we can't get the shampoo base out because we have no vacuum cleaner. But one of the Sisters of Saint Mary sent us an illustrated copy of the nuptial blessing, and it hangs on our wall below the crucifix which was the gift of my doctor and his wife.

Our unheated bedroom will be cold when winter comes, and of course, it is hot now, but we say Compline there each night, and it is sacred.

Here within these walls we have symbols of the love of all those who are dear to us, and the very walls themselves seem to stand as symbols of our own love for one another, and the entire structure is permeated with the holy Love of God. And this is a home, created in love, sustained through love, sanctified by love.

"Almighty God, our heavenly Father, who settest the solitary in families; We commend to thy continual care the homes in which thy people dwell."

What Is Best On Sunday Morning?

Father Eugene Botelho of the San Juan Navaho Mission at Farmington, New Mexico has added his emphatic "Me Too!" to the papers written by Fathers Kunhardt and Willis in our June and August issues. He also has had a long and successful experience in using the short form of Morning Prayer before the Eucharist.

He is one of those missionaries whose schedule is exhausting just to read. He uses Matins-Mass as described at his main station in Farmington at 9:30 Sundays then goes for the very same thing to a chapel on the reservation at 11:30. Smaller places and further afield get afternoon or evening celebrations on Sundays or weekdays. The area he is supposed to cover is 7,000 square miles. Navaho lands are larger than four New England states, and the tribe is the largest (80,000) of American Indians and steadily increasing.

Our correspondent believes that in his diocese the practice is growing of having just that combination which has been commended in "What Is Best On Sunday Morning?"

Meditation On The Cross

BY BR. FRANCIS, O.H.C.

*Hail, Holy Cross! Hail, Holy Wood,
Bearer of the Sacred One.*

*Lord give us the strength to bear our
cross and so fulfill our love for Thee.*

Who can measure the joy of a Christian who has known His Lord through suffering and want, hardship and death to the body? Who can boast of an eternal Treasure as can the faithful who did the will of his beloved Master and was plentifully rewarded?

Lord, in giving myself to Thee, I give myself to be crucified unto the world and the things of the world. I must renounce all that the world worships: power, wealth, easy living, entertainment, obtaining the service of others, and self-will. I must in place of these things introduce their opposites: humility, material poverty, hard work, prayer, love of Thee, and service to other men.

Yet to give up all that to which the world holds fast, and to take up difficult burdens on a permanent basis—this in itself is not enough. It is only fulfilled, this new life, by love of Thee, and love of men for Thy sake. Love is the perfection of labor, and without Love, labor is vain.

Through the perfecting of love, the Way of the Cross ceases to appear a path of hopelessness and dread, constant anxiety and despair, and is now seen truly as the only possible source of joy and hope, peace, and blissful rest in the Bosom of the Father.

If we love men for the sake of men, this is vain. If we take up heavy burdens because we are mercenaries or fearful of the future, we waste our time and easily lose our souls to the devil. To exploit the creation for our own sake, or to do His will through fear for oneself or only through the



SEPTEMBER 14, FEAST OF THE EXALTATION OF THE HOLY CROSS, IS THE ORDER'S TITULAR DAY

greedy hope of greater wealth for ourselves later on—this is blasphemy to the Creator.

Not the deed in itself then, but rather the cause for which the work is done saves or damns us.

This then: to do all things for the Love of God, and to do nothing that would lessen our response to His Love; to take up the Cross He has given to us, first bearing it Himself; to remain steadfast to the end of temptation and trial by Satan—This is life, joy, peace, and perfection in God.

Christ Was Not A Carpenter

BY JOSEPH H. BESSOM, O.H.C.

A few years ago I wrote a paper to prove this point. It won the general approval of Doctors Rhys and Holt of Seneca and Austin respectively. Wishing to get the union label as it were, I offered it to a magazine of the building trades. The editor does not agree with my claim and will neither print nor return the manuscript. Having in mind the Labor Day emphasis, I want to recover as much as I can and to assert again that our Lord is NOT a carpenter.

But the evidence does seem all the other way. The Gospel of St. Mark, 6:3, reads, "Is not this the carpenter, the son of Mary?" Justin, about 150 A.D., writes of our Lord as a rural woodworker. We recall the famous retorts which assume the matter to be obvious:

1. Julian the Apostate to a Christian, "What is the Carpenter doing now?"

Christian (ominously), "Making a coffin."

2. Christian to a Muslim, "Could you expect us to believe a religion coming from a camel driver?"

Muslim, "But your own is from a carpenter!"

All this, however, may have its basis only in St. Mark's quotation of a Nazareth rumble. Mark does not say He was a carpenter (Mark 6:3).

There is a kind of evidence which reduces all the above to insignificance.

The words of Christ show no acquaintance with the work of a constructor in wood. His mention of such objects as bows, crosses, measuring vessels, and few

others, show no maker's interest in them. The craft of a carpenter demands accuracy and gives small scope for the covering up of poor work. Thus it is one eminently fitted to point a moral. He does not use it once although former prophets had discoursed of carpenters.

Study of the parables and similes of Jesus will give a surprising realization of the large number of callings and activities from which He draws His illustrations. In regard to many of these, there is a vividness and knowingness which could easily suggest personal or professional experience, but never is this true of any example related to the wood worker's noble art. Of a score of ways of livelihood touched on by our Lord, this could fairly be accounted the one of His least interest. But no person will suggest that He had been a carpenter and was ashamed of the old trade!

But if we conceive of Christ as a builder in stone, a light shines bright and far. His references to masonry were more than to any other craft: towers, chief stone, building on right foundations, estimating the cost of construction, a falling wall, etc. I say He used the calling of His youth to illustrate the truths of His revelation.

Moreover He did not stop His masonic activity. He *built* His Church. Peter and Paul use the building metaphor frequently, a custom which is doubly appropriate if our Lord had worked in stone. Even the Revelation gives a view of Heaven (21:10-21) which has affinity to the interests of a constructor in stone.

Let us observe also that the Gospel's word for carpenter is not opposed to this theory. *Tekton* does mean carpenter, but the Greek word is also used of other constructors.

Otherwise an *architect* could mean only a chief builder in wood.

Scaffolding and such incidental woodwork were probably made by St. Joseph and by Christ. To that extent the woodworkers may claim them. See your Lord as your Mate, men of the Building Trades, you who construct physical edifices, and you who build with souls!

The following letter shows Dr. Rhys' approbation of the original paper except that I omit some kind personal words of approval.

The School of Theology
The University of the South
Sewanee, Tennessee
December 5, 1956

Dear Father,

It is probable that ecclesiastical tradition on this point has prompted the lexicon definition of *tekton* as carpenter; as the special use of the term in connection with ships shows, it really means "Builder," whether of ships, houses, or any other permanent structure. Since ancient ship-building was necessarily done with wood, and since most building in every advanced culture has always involved the use of wood, we may certainly conclude that our Lord and St. Joseph were handy with hammer and saw. So are most workmen, whether masons, plumbers or motor mechanics, except in metropolitan areas where strict specialization is the rule. The picture which the term "carpenter" conjures up in most minds is either that of a cabinet-maker, or of someone engaged in general mill-work such as making windows, moldings, railings or other finished articles used in the building trades. I think you have amply proved your point, from the illustrations contained in His teaching, that the language of Jesus was not that of one who found the plane a more familiar tool of which to speak than He did the plow, and at the same time you have kept the

valuable truth that He was a man of people, a workman who knew the value of the satisfaction of honest toil.

Sincerely yours,

(Signed) Howard Rhys



St. Michael the Archangel, unknown Valencian (Spanish) painter, early 16th century. Courtesy of the Metropolitan Museum of Art, purchased 1922.

Our St. Michael's Monastery will have Fr. Guy Prior and Headmaster; Fr. Bicknell, Chaplain and Teacher; Fr. Stevens, Missioner; and Brother Francis Housekeeper and miscellaneous duties. Brother Dominic, who was assigned to the "Mountain" thirty years ago, had to return to the Mother House

The Order Of The Holy Cross

West Park Notes

We had some very interesting visitors at before and after the Long Retreat. Fr. David, Father Minister, and Fr. Michael, of the Society of St. Francis, delighted with the account of the Franciscan work in England. The younger brethren at once came out with bare feet and sandals. (O.H. does not prescribe uniform footwear.) The Rev. Massey H. Shepherd, Jr., the liturgical author, was able to visit us between engagements and had one conference with the whole community and two with the priors. We were very much taken with what he had to impart and with his appreciation of the liturgical work of our Fr. Spence. Chapter lasted two days. It was preceded by three days of conference and ten days of most stimulating retreat. Fewer brethren got to the Mother house this year. These here thought the whole series of events made up a gathering of unsurpassed worth and progress.

Fr. Superior took the Chapter of the O. S. H. on the 31st at Newburgh.

Bishop Campbell conducted a retreat for the Community of St. Mary at Peekskill on the 27th.

Fr. Whittemore gave O. S. H. their annual retreat.

Fr. Hawkins left on the 5th to supply at St. Bartholomew's, Toronto for several weeks.

Fr. Baldwin left on the 6th to assume duties as Prior of Mt. Calvary.

Fr. Bessom supplied at St. Margaret's, Catsburg on the 16th.

Fr. Terry attended the National Conference of Canterbury Clubs at Colorado Springs from the 27th to the 2nd of September, speaking on the work of the Order and Liberian Mission.

Fr. Gill left on the 7th for speaking engagements about the Liberian work on the West Coast and for a stay at Santa Barbara Priory.

Br. Michael left on the 8th for appointments in Nashville, Tenn., and for a tour of duty at Mt. Calvary.

Br. Charles conducted a Vacation School at the Church of St. James the Less, Scarsdale, 10-21st and spoke at an Acolytes' Festival at St. Andrew's, Beacon the 30th.

Fr. Smith supplied at West Park and was chaplain at Wading River.

Away in September

Fr. Superior will be at St. Helena's, in Newburgh for the Religious Life Conference over the Labor Day weekend.

Bishop Campbell will return from the Peekskill appointments on the 3rd, be with us about two weeks and leave for St. Andrews on the 15th. He will spend some weeks there, getting materials for his history of the work of the Order in the South then go on to Santa Barbara for a year.

Fr. Harris will be with the Sisters of St. John the Divine at the Willowdale Convent in Ontario for appointments, 21-25th.





THE SANTA BARBARA PRIORY WILL BE SERVED BY FR. BALDWIN, PRIOR, BISHOP CAMPBELL, FR. TIEDEMANN, FR. ADAMS, FR. GILL, AND BROTHER MICHAEL, FOR ALL OR PART OF THE YEAR.

Fr. Bessom will substitute for Fr. Baldwin as chaplain at the annual conference on Theology in Action at Adelynrood, So. Byfield, Mass., over the Labor Day weekend. He will be with the Connecticut Laymen's Conference at Lakeside, Conn., for a talk on the Religious Life the following Sunday.

Fr. Packard will give an address at St. Francis' Church, Levittown, L.I., on the 9th and at St. Martin's, Marcus Hook, Pa., on the 22nd.

Fr. Terry will speak at the Girls' Friendly Conference in New Canaan, Conn., the

1-3rd. He will return to St. Bede's Church, Syosset, L.I., for a School of Prayer, on the 20th-22nd.

Br. Charles will help in the Religious Life Conference at Newburgh. He will preach at Calvary Church, Syracuse, on the 13th.

Fr. Smith returns on the 3rd from his duties at the Long Island Diocesan Youth Conference at Wading River.

Various jobs in the vicinity as chaplain, Sunday school teachers, etc. will resume. Retreats for associates are heavily booked.

The Order of Saint Helena

Newburgh Notes

The Sisters were busy for most of the month of August here at the Mother House with a series of community activities. The main mission was Sister Mary Florence's Vocation Bible School at Glen Falls, N. Y., on August 2-9. On August 2 we welcomed a group from the Church of the Crucifixion, New York City. They came for the first time to bring a box lunch.

Father Edward Lewis, of Steven's Point, Wisconsin, was the leader of the Conference for young professed Sisters. His subject was, "The Holy Trinity and the Religious Life." He sent us a reading list and a schedule of time so we could make some preparation for his lectures. Especially recommended was, "The Natural Law and the Kingdom of God" by Father Hebert, S.S.M., as well as books by Bede Frost, Dr. Casserly, B. I. Bell and D. W. Peck on Catholic theology.

Father Whittemore, O.H.C., conducted the community retreat, and the Father Superior presided at the annual Chapter of the Order on August 31.

In September, after Chapter, the Sisters who returned to Kentucky left the Mother House to take up the work at Margaret Hall school. The Sisters stationed here will begin preparation for the Labor Day week-end Conference on Vocation to the Religious Life. We will receive about a dozen young women between the ages of eighteen and thirty for the conference. It is planned for those who have a serious interest in the Religious Life. Father Superior, the Rev. W. R. D. Kingston, O.H.C., will be the leader. Other Charles, O.H.C., and Sisters from the Community of St. John Baptist, The Brotherhood of the Holy Nativity, The Order of St. Anne, The Community of St. Mary, and All Saints Sisters of the Poor will be

present and will speak about their respective communities.

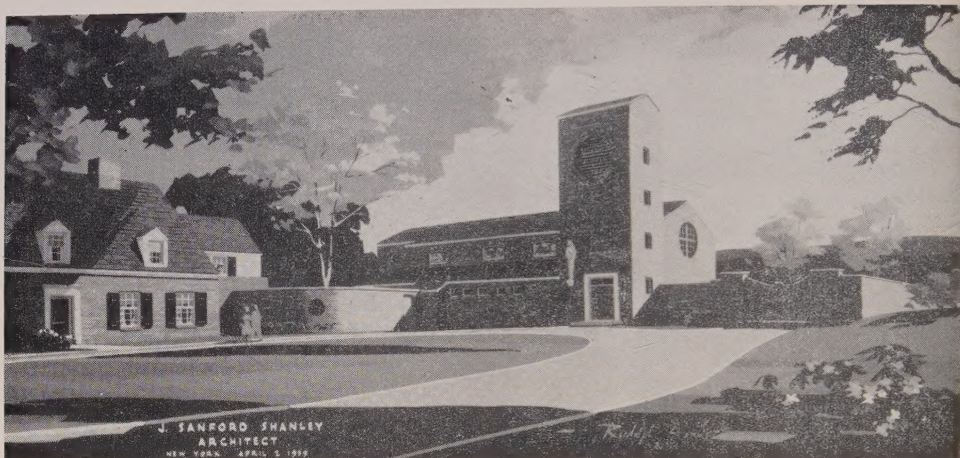
Two groups of women will visit us in September, one from Christ Church, of Stroudsburg, Pennsylvania on September 22, and one from St. Stephen's and St. Martin's Church, Brooklyn, on September 26, and on September 2 a group of young people from St. Michael's Church, Albany.

On September 8 the Rev. Frank Carruthers, Rector of St. George's Church, Newburgh and St. Thomas' Church, New Windsor, leaves to take up his new work as Dean of St. Matthew's Cathedral, Dallas, Texas. It was Fr. Carruthers who found the Forge Hill property for us, and who has served us as chaplain since we first moved to Newburgh. He has been a most generous and resourceful friend and mainstay. He helped immensely with all the business of remodelling and furnishing the house and chapel, and we have come to depend upon him in many ways. We shall miss him and his family very much. Our prayers will go with them in their new life and work.

On October 2 we plan to celebrate our Dedication festival, and all our friends and associates are invited to High Mass at 11:00 followed by luncheon.

Correction: Newburgh Notes for July mentioned the pilgrimage made to our convent and then West Park but did not make it clear that although the Church of St. Mary the Virgin, New York City, sponsored the trip, five parishes were represented.

We are printing a picture of the architect's sketch of our proposed new chapel. We need \$35,961 more to build it. (\$54,039 has already been raised.)



ARCHITECT'S PLAN FOR NEWBURGH CHAPEL OF ORDER OF SAINT HELENA.
VERSAILLES PLANS ARE NOT YET ON THE DRAWING BOARD.

Versailles Notes

On August first, two of the Sisters and three faculty members drove the three hours to Portsmouth, Ohio, to attend the Ford-Brown wedding referred to in these notes last month. Father Ford, our chaplain for the past two years, is leaving us to be curate at St. John's-in-the-Village in New York City. Our new chaplain will be the Rev. William H. Dunphy, Ph.D. The Dunphys, Father, Mrs., and their eight-year-old son, Stephen, come to us from Bruges, where Father Dunphy has been Anglican chaplain in Belgium for the last three years. His work as chaplain in Versailles will leave him time to continue his work of theological research and writing. We are looking forward to a widening of our horizons in many directions as a result of his joining our school community with his family.

August was the last of the eight months that we had the pleasure of lending the school gymnasium and classrooms to the Versailles Christian Church for their Sunday morning service and classes. Their church building has been undergoing extensive repairs and remodelling and, while

the work is going on, they have been living the ascetic life, without benefit of orgue, pews or carpeting. Those of our girls who are members of that church were often hostesses to our visitors during the school term.

On July 22nd, Sister Jeannette gave Quiet Morning for a group of eighteen Livingston women at St. Michael's Church the

The Sisters were in Versailles less than half of August, as they left on the 13th to drive to the Mother House for the annual Conference, Retreat and Chapter of the Order. Sufficient numbers of the secular staff of the school remained in residence to make feasible the celebration of mass five times a week while we were away.

Our second senior prefect for 1959-60, Betty Hargrave, has written to ask for the names of all new girls. She wants to see them in Florida and to write to the others to welcome them to Margaret Hall. It looks like the beginning of the beginning of an especially happy school year.

An Ordo of Worship and Intercession Sept. - Oct. 1959

- 16 Ember Wednesday R V Proper Mass col 2) Edward Bouverie Pusey C—for vocations
 17 St Cyprian BM Double R gl—for the Church in North Africa
 18 Ember Friday V Proper Mass—for ordinands
 19 Ember Saturday V Proper Mass V col 2) St Theodore of Tarsus BC—for all the theological seminaries
 20 17th Sunday after Trinity Double G gl cr pref of Trinity—thanksgiving for peace and justice
 21 St Matthew Ap Ev Double II Cl R gl cr pref of Apostles—for all overseas missions
 22 St Maurice and Companions MM Simple R gl—for the educational work of the Church
 23 Wednesday G Mass of Trinity xvii—for the faithful departed
 24 Thursday G as on September 23—for our enemies
 25 Lanccot Andrewes BC Simple W gl—for the Order of the Holy Cross
 26 Of St Mary Simple W gl pref BVM (Veneration)—for the Community of St Mary
 27 18th Sunday after Trinity Double G gl col 2) SS Cosmas and Damian MM cr pref of Trinity
 —for all who care for the sick
 28 St Wenceslas KM Simple R gl—for the Oblates of Mt Calvary
 29 St Michael Archangel Double I Cl W gl cr—for St Michael's Monastery
 30 St Jerome CD Double W gl cr—for translators of the Scriptures
 October 1 St Remigius BC Simple W gl—for the Order of St Helena
 2 Holy Guardian Angels Gr Double W gl cr—for greater devotion to the Holy Angels
 3 Of St Mary Simple W as on September 26—for the Companions of the Order
 4 19th Sunday after Trinity Double G gl col 2) St Francis C cr pref of Trinity—for Franciscans
 5 St Placidus and Companions MM Simple R gl—for the Priests Associate
 6 St Bruno C Double W gl col 2) St Faith VM—for the Confraternity of the Love of God
 7 Wednesday G Mass of Trinity xix—for the Confraternity of the Christian Life
 8 Thursday G as on October 6—for the Seminarists Associate
 9 SS Denys B Rusticus and Eleutherius MM Simple R gl—for all corporal works of mercy
 10 Of St Mary Simple W as on September 26—for the work of the Council on the Religious Life
 11 20th Sunday after Trinity Double G gl cr pref of Trinity—Thanksgiving for the improvements
 in music and liturgy
 12 Monday G Mass of Trinity xx—for all who care for the mentally ill
 13 St Edward KC Double W gl—for the Church of England
 14 Wednesday G as on October 12—for the Bishops in whose jurisdictions we serve
 15 St Teresa V Double W gl—for the increase in the contemplative life
 16 Friday G as on October 12—for chaplains and all in the armed forces

OTE: on the days marked in italics ordinary votive and requiem Masses may be said or two additional collects used *ad lib.*

... Press Notes ...

Do you ever see the RUSSIAN ORTHODOX JOURNAL? It is a fine magazine, full of life and pep, particularly for young men and women. The Russian Orthodox Church is becoming a lively thing in America, particularly since much of the Liturgy is said and sung in English. In an article about the Restoration of a particular kind of chanting I found this sentence: "Church singing should be strictly a prayer ... Have you noticed how during unison singing the praying silence of the church rings out to you?" ... The praying silence ... where do we find such in our churches ... Where is our church singing a "prayer." Too bad too few of our congregations know the value of the quote.

I can recall several instances where the unison singing of children seemed to make the walls ring. One in particular when I was conducting the "lantern" service (visual aid, today) and the hymn "What a Friend we have in Jesus" was flashed on the screen; I turned to play the hymn although I was so tired I could hardly keep myself up equal to the demands; at the first note from the piano the children just burst forth and sang it all the thru without my accompaniment. I was just lifted up by the wholesome response of the children to those words and music and the way they sang it filled me with a joy that was hard to explain. No longer was I tired, but seemed to have more zeal for the service than ever. Was this the praying silence ringing out, as the Russian article indicates, I think it was.

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MARGARET'S SHOP, Asheville, No. Carolina, again is advertising some of the

worthwhile articles handled there—see advertisement page. You can be sure the quality of material and art is of the highest. The manager of the shop is offering the church selective and distinctive articles for the decoration of our Churches and for our personal devotion. I know you will be pleased with the articles you buy from there. If you need a set of STATIONS for your parish, get in touch with Margaret's Shop.

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Again, many thanks for all the kind expressions sent to me about my health. I was able to leave the grounds for a dinner "outing" one evening. This is the first outing I had had. But I am warned not to overdo it. I won't, but it was a grand feeling.

* * * * *

I am told that fishing around here is very good this season. Catches have been very small and not many lunkers have been caught. It is the same way with business in our department—it has been very slow the past month and we are hoping that it will "pick up" very quickly. I wonder if you have read Bishop Campbell's account of the Liberian Mission — "Within the Great Wall." It is a thrilling account of our work in Liberia.

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As you will see from the back cover Weed's book of Meditations is ready early part of September. I hope you will buy a copy.

Better fishing — better business, too.

